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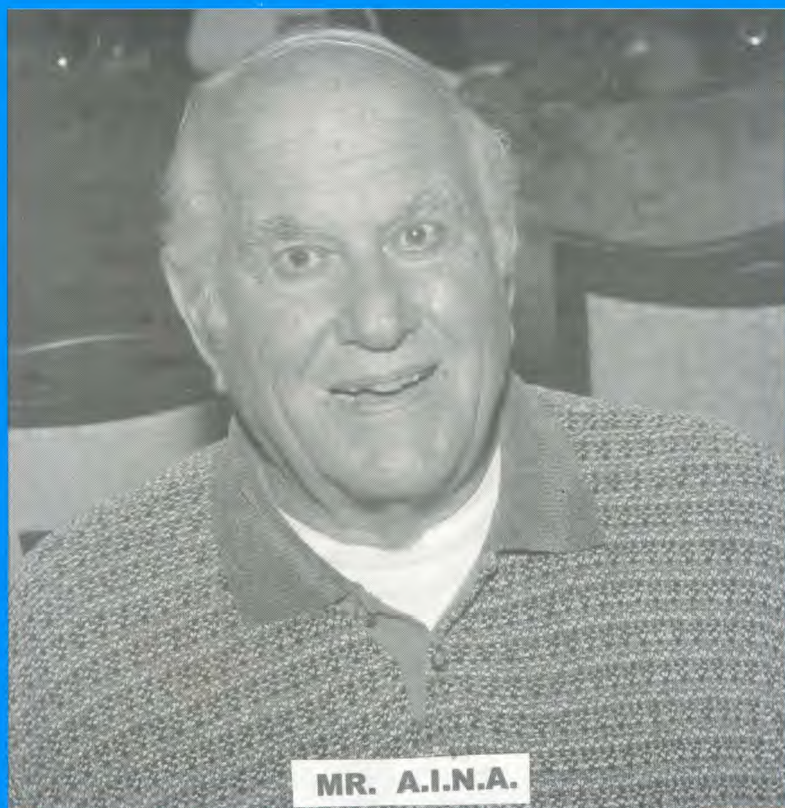


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EDWARD SCHUMAN. Editor

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A Tribute to “Mr. AINA”

By Mel Wacks

The very first issue of the Shekel (Spring 1968) includes just two people who are still active in the day-to-day affairs of AINA—Mel Wacks and Ed Schuman—both members of the Board of Directors. Ed was also Vice President, serving in that position through Spring 1975. By that Summer, Ed was made Executive Vice-President, remaining as such until he was elevated to President in the Summer 1979, serving through Spring 1980. Meanwhile Ed also served as Editor of The Shekel from Fall 1977 through Summer 1980, and from the beginning of 1988 to the present. If anyone has earned the honorary title of “Mr. AINA”—that is Ed Schuman.

Ed has reluctantly indicated that this is his last issue of The Shekel. He is stepping down due to poor health, but he promises to keep contributing the entertaining and educational articles that he is known for, for as long as possible. I know that I and all of his AINA friends wish him the best, and will look forward to future articles.

Ed has never been reticent to give his opinion. I have always appreciated his views and will continue to call on Ed for his valued input to AINA affairs. Ed is a hard act to follow, and no one can ever duplicate his multiple roles in AINA over the last 40 plus years. But we have been fortunate in finding a highly qualified and talented new Editor for The Shekel—Andrew Perala. Andy will introduce himself in the next issue, but I have had the pleasure of working with him since 2007, when I contributed a featured column to WorldWide Coins magazine, published by Coin World. In spite of the fact that Andy won the prestigious 2009 Numismatic Literary Guild Award for the Best Issue of a World Commercial Numismatic Magazine, the magazine unfortunately ceased production last year. But Coin World's loss is AINA's gain.

I am very pleased to welcome Andy to the AINA family, and ask you to send articles, letters to the editor, etc. to Andrew Perala, P.O. Box 6626, Kamuela, HI 96743 or aperala@aol.com.

If you haven't sent in your 2010 dues yet, this is the last time you will enjoy The Shekel, and you will miss out on the poignant 2010 AINA medal by Paul Kahane—that members receive free—that's a tribute to the six million Jewish victims of the Holocaust, inscribed “We Remember/Yad Vashem.” It's not too late—dues are still a great bargain at \$18 per year in U.S./Canada (just \$34 for two years) or \$25 overseas (only \$48 for two years). And an AINA membership makes a great gift for anyone from 18-80.

Happy Collecting!



My Final Editor's Page

By Edward Schuman

Thirty-two year ago at the annual New York AINA convention, Morris Bram was bemoaning the fact that printing the SHEKEL in New York was costing the organization more than \$5000 per issue and that AINA simply could not afford it. In addition to the high costs, it was virtually impossible for the editor to gather enough material to complete an issue on time.

I offered to look into the matter in South Florida where prices were much less. These were the days before computers. Every page was hand-typed, given to a linotype operator who re-typed and justified the page, and then made a lead casting. This was then given to the printer who printed the page and bound the issue. I volunteered to edit the SHEKEL.

In those days there was an editorial board who screened each page. In one particular issue, an article by my friend, the late Ed Janis, was rejected as being too controversial. I told Morris if I could not publish it to get a new editor. From that day, we did not speak.

Several years later Jack Garfield told me that Morris wanted to see me. We met at a restaurant in the Diplomat Hotel. Morris looked very tired and sickly. Morris begged me to return to the Shekel. I agreed under the condition that I be given free reign over the magazine and he agreed. By then Sylvia Haffner was running the organization as Secretary-Treasurer from her home. Before the next issue was published Morris passed away and Stanley Yulish became president. Stanley was delighted I had returned as the editor.

Moe Weinschel assumed the presidency after Stanley to find that Sylvia was unable to continue. Moe asked Florence to take over Sylvia's position and for the next fourteen years, Florence was Secretary-Treasurer. She would still be doing the work but I became seriously ill in 2007. Being placed on dialysis five days a week simply did not leave enough hours in the day for her to take care of both obligations.

In recent weeks my condition has worsened. The nerve endings in my toes and fingers cause extreme pain when I walk or type. My vision becomes blurry due to the medicines I must take and I find it difficult to read the computer screen. As the majority of articles were researched only by me, it is evident I can not continue.

I am thankful for the friends who have supported me in so many ways with articles and potential stories. However, I must now say goodbye to the magazine which has occupied a good part of my life. I have really enjoyed editing the SHEKEL and have loved doing the work with all my heart and soul. I hope all members will continue to support the SHEKEL and AINA. This is a unique organization. There is none other like it.

Shalom



Yes, Miky, There Are Rabbis in Montana

By ERIC A. STERN

In Montana, a rabbi is an unusual sight. So when a Hasidic one walked into the State Capitol last December, with his long beard, black hat and long black coat, a police officer grabbed his bomb-sniffing German shepherd and went to ask the exotic visitor a few questions.

Though there are few Jews in Montana today, there once were many. In the late 19th century, there were thriving Jewish populations in the mining towns, where Jews emigrated to work as butchers, clothiers, jewelers, tailors and the like. The city of Butte had kosher markets, a Jewish mayor, a B'nai B'rith lodge and three synagogues. Helena, the capital city, had Temple Emanu-El, built in 1891 with a seating capacity of 500. The elegant original facade still stands, but the building was sold and converted to offices in the 1930s, when the congregation had dwindled to almost nothing, the Jewish population having mostly assimilated or moved on to bigger cities.

Helena was home to a Jewish Bank. The Bank of L.H. Hershfield And Brother was at one time the leading bank in Montana. They were the bankers for the territorial bonds that the territory issued



There is a Jewish cemetery in Helena, too, with tombstones dating to 1866. But more Jews are buried in Helena than currently live here. And yet, in a minor revival, Montana now has three rabbis, two in Bozeman and one (appropriately) in Whitefish. They were all at the Capitol on the first night of Hannukah last year to light a menorah in the ornate Capitol rotunda, amid 100-year-old murals depicting Sacajawea meeting Lewis and Clark, the Indians beating Custer, and the railway being built. The security officer and the dog followed the rabbi into the rotunda,

Hanukkah has a special significance in Montana these days. In Billings in 1993, vandals broke windows in homes that were displaying menorahs. In a response organized by local church leaders, more than 10,000 of the city's residents and shopkeepers put make-shift menorahs in their own windows, to protect the city's three dozen or so Jewish families. The vandalism stopped.

Lately, the only commotion about Hanukkah has been the annual haggling among the rabbis over who gets to light the menorah at the Capitol. (It has since been resolved — at this year's lighting, on Dec. 16, they will each light a candle; in the future they will take turns going first.) Last year, the rabbinic debate resumed as the hour of lighting neared and 20 or so Jewish Montanans filed into the Capitol.

One woman could be heard reporting, excitedly, that a supermarket in Great Falls would be carrying matzo next Passover; a guy from Missoula was telling everyone that he had just gotten a shipment of pastrami from Katz's Deli in New York.

The menorah was lighted and Hebrew prayers chanted, while the officer watched from a distance with his dog. He figured he would let it all go down and then move in when the ceremony was done. The dog sat at attention, watching the ceremony with a peculiar expression on its face, a look of intense interest. When the ceremony was over, the officer approached the Hasidic rabbi.

I'm Officer John Fosket of the Helena Police," he said. "This is Miky, our security dog. Do you mind if I ask you a few questions?" Miky, pronounced Mikey, is in a Diaspora of his own. He was born in an animal shelter in Holland and shipped as a puppy to Israel, where he was trained by the Israeli Defense Forces to sniff out explosives. Then one day, Miky got a plane ticket to America. Rather than spend the standard \$20,000 on a bomb dog, the Helena Police Department had shopped around and discovered that it could import a surplus bomb dog from the Israeli forces for the price of the flight. So Miky came to his new home in Helena, to join the police force.

The problem, the officer explained, was that Miky had been trained entirely in Hebrew. When Officer Fosket got Miky, he was handed a list of a dozen Hebrew commands and expressions, like "Hi' sha' er" (stay!), Ch'pess (search!), and "Kelev tov" (good doggy). He made flashcards and tried practicing with Miky. But poor Miky didn't respond.

Officer Fosket (who is not Jewish) suspected he wasn't pronouncing the words properly. He tried a Hebrew instructional audio-book from the local library, but no luck. The dog didn't always understand

what he was being ordered to do. Or maybe Miky was just using his owner's bad pronunciation as an excuse to ignore him. Either way, the policeman needed a rabbi.

And now he had found one. They worked through a few pronunciations, and the rabbi, Chaim Bruk, is now on call to work with Miky and his owner as needed. Officer Fosket has since learned to pronounce the tricky Israeli "ch" sound, and Miky has become a new star on the police force. The two were even brought in by the Secret Service to work a recent presidential visit.

So all is well in the Jewish community here because the Hasidic rabbi is helping the Montana cop speak Hebrew to his dog. It is good news all around. The officer keeps the Capitol safe, and the Hebrew pooch is feeling more at home hearing his native tongue.

But the big winner is the rabbi, a recent arrival from Brooklyn who is working hard (against tough odds) to bring his Lubavitch movement to Montana. He has been scouring the state for anyone who can speak Hebrew, and is elated to have found a German shepherd he can talk to.



JEWISH PIRATES OF THE CARIBBEAN

By Marvin Tameanko

It is hard to believe but some of the Jews living in Jamaica in the 17th century earned their livelihood from 'privateering', the business activities of pirates and buccaneers. A privateer or freebooter was a pirate licensed to plunder Spanish and French ships by the English government officials who received a fee of 10 percent of the loot. The Jews living in the famous pirates' lair, the city of Port Royal, formed a community of about 30 families with houses and shops on their own street called New Street in a district called Jews' Land. They were served by a synagogue, a ritual slaughterer (shoichet), a burial society, and a cemetery located nearby at Hunt's Bay. Truthfully, these Jews were not the cutthroat pirates sailing under the skull and crossbones flag and attacking ships but rather they were the goldsmiths, money changers, provision providers, tavern keepers, sail makers and ship repair craftsmen who catered to the pirates based in the port. However, to survive in a city full of murderous pirates, the Jews of Port Royal had to be a feisty lot familiar with the use of the pistol and cutlass and capable of defending themselves.

The island of Jamaica was discovered by Columbus in 1494 and many Spanish 'Marranos', Jews converted to Christianity but secretly practicing Judaism, had come to Jamaica by 1530 to escape the Inquisition. Descendants of these Marranos, with the surnames of Henriques, De Souza, de Pass, Melhado and Nunes, still live in the Jewish community of Jamaica today. Soon after they arrived on the island, the Jews introduced the technology of making sugar from cane and this became one of the mainstays of the economy.

The city of Port Royal had been founded by the Spanish on the southern coast of Jamaica, located on a sand spit of land that enclosed Kingston Bay, the best and largest harbor in the Caribbean. In 1655 the British defeated the Spanish colony on the island and made Port Royal their main city. Having few soldiers to protect the city the government encouraged local pirates and buccaneers to live there and assist the local militia in keeping their enemies away. Fortunately, the Jews of Amsterdam had been allowed to settle in England and the New World colonies in 1656 by the tolerant policies of Oliver Cromwell, Lord Protector of England, and they came to Port Royal because of the lucrative business opportunities offered by the large and accessible privateer economy.



The most famous citizen of the later city of Port Royal was the infamous captain Henry Morgan, a privateer who served as the city's lieutenant governor from 1674 to 1682. Morgan led fleets of pirate ships in attacks on Spanish cities such as Panama, Maracaibo and Portobello and returned with much plunder including slaves and thousands of 'pieces of eight'. These silver coins were actually the eight reales (royals) often called pirate or treasure ship money. This coinage consisted of several denominations varying from a one-half reale to the largest, the eight reales piece. These coins were the origin of the terms used in North America, 'two bits' for the two reales and 'four bits' for the four reales. These names were applied to the later 25 cent and 50 cent denominations of silver coins in the USA.

Port Royal received so many Spanish coins in pirate plunder that the government made the Spanish reale coinage the official currency of the city. The reales at that time were called 'cobs' meaning coins that were crudely struck on irregularly shaped pieces of silver chiseled off the end of a long bar. Because of the roughly shaped coins, the inscriptions and dates were often badly struck and illegible. In Spanish the crude blank of the coin was called a "cabo de barra," the end of a bar, and this word was translated into the similar English term, a 'cob', which referred to a 'lump' or 'small piece', like a "cob of tobacco." Although associated with Caribbean 'pirate money', the cob coins, made of almost pure silver, were used all over the world from China to North America. Because of the designs on the coins, some of them were labeled as the 'shield types of eight reales.' The obverses of these coins showed a crowned, royal shield or coat-of-arms and, on the reverses, a cross inside an arched border, called a 'tressure', with castles and lions engraved in the arms of the cross.

These symbols represented the early royal houses of Leon (lion), and Castile (castle), the two medieval kingdoms that later became Spain. The king's inscription, some form of the Latin for the king's name, followed by his title, 'King of Spain and the Indies by the Grace of God,' were inscribed around the rim on both sides of the coin. On the shield type of coins the full date appeared in the inscription at the top left of the reverse but the legends on most of these coins are usually blundered and struck off the flan or are illegible. Many of these shield types of coins were recovered in the underwater excavations at Port Royal in 1966

In June 1692 an earthquake struck Port Royal and destroyed the city. The earth tremors collapsed the sand spit on which the city was sited and two thirds of the buildings slid into the sea. The tsunamis that followed the earthquake destroyed the remainder of the city and sunk the ruins in the sea. Survivors crowded onto ships to escape the devastation but as many as 3,000 people died. Later, some of the survivors, who could see the ruins of buildings below the surface of the water, returned and attempted to salvage their possessions but were eventually driven away by hurricanes. Most of the survivors moved away and the Jews moved to Kingston or other parts of Jamaica where they reestablished themselves as merchants, planters and craftsmen. Over the years, several attempts were made to rebuild Port Royal but more earthquakes, fires and hurricanes prevented the reconstruction. Today Port Royal is a small village made popular by tourists only because of the excavated site of the old sunken city.



Part of an 18th century drawing of the destruction of Port Royal in 1692. A public Domain photo.

Several archaeological projects were undertaken at Port Royal beginning in the 18th century but these were half-hearted and unsuccessful attempts. In 1965, the Jamaican government hired Robert F. Marx, an underwater archaeologist, to make a major exploration of Port Royal. Underfunded, understaffed and neglected by the government, Marx still managed to successfully excavate a large portion of the sunken city.

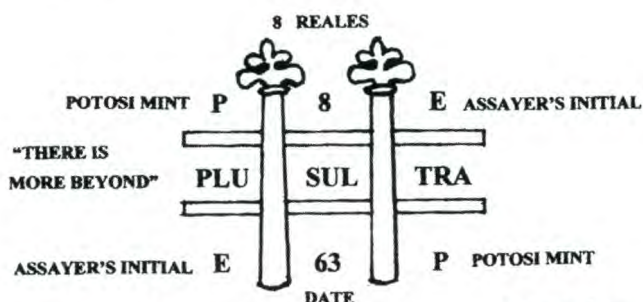


A shield type of the eight reales coin, typical of those found at Port Royal, struck for Philip IV, 1621-65 at the Potosi mint in Bolivia. It is dated 1630, partially visible at the upper left of the reverse. *Las Monedas Espanol* by J. Cayon, hereafter cited as Cayon, similar to 5515. From a private collection.

Port Royal eventually became such an important commercial center that it was protected by six forts built strategically around the city. At its height, Port Royal was home to perhaps 2,000 permanent residents and 4,000 itinerant pirates. Also, there were more than two hundred houses built in the city and many warehouses to hold the pirates' plunder and trade goods. By 1660, Port Royal earned the reputation of being "the richest but most wicked city in the world" with one tavern or brothel for every ten citizens. But it also was the only city in the New World that was tolerant of all sects and religions. Anglican, Baptists, Presbyterians, Quakers, Roman Catholic and Jews all had houses of prayer in the city and practiced their religions freely. Anyone immigrating to Port Royal was welcomed and given free land to encourage them to take up permanent residence.

In 1670 England signed a peace treaty with Spain and began to curtail the pirates' activities in the Caribbean. Henry Morgan was instrumental in rounding up and executing the worst of his colleagues and convincing the others to change their professions. By 1682 Port Royal was cleansed of pirates but still retained some of its old reputation and prospered by becoming a free port and the principal trade center in the Caribbean for illegal or contraband goods and slaves. A thriving commerce existed between Port Royal and the New England colonies including the new business called 'wracking', the treasure hunting of Spanish wrecks that littered the seabed. With all this commerce, legal and illegal, Port Royal remained an unruly, notorious city where fortunes could be easily made, that is until the power of nature intervened.

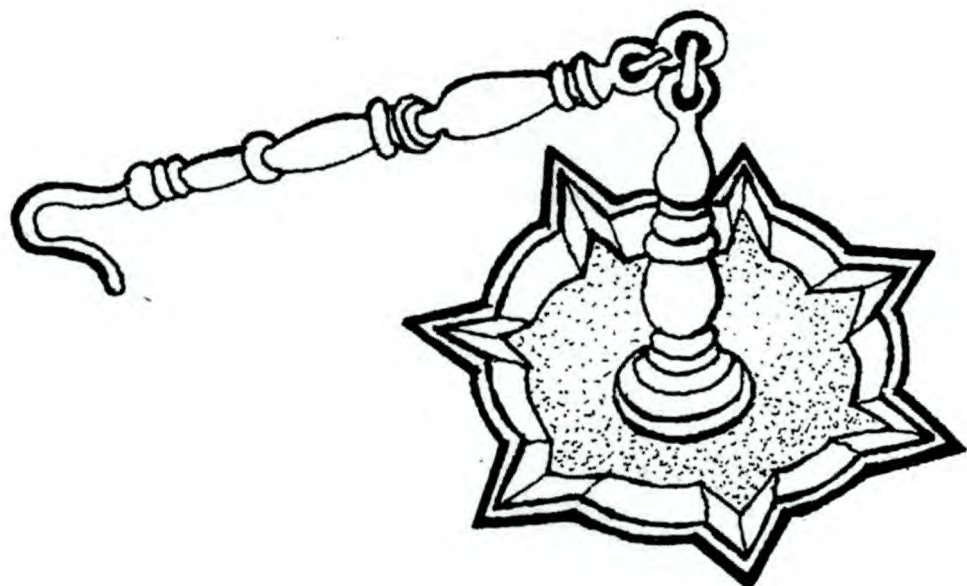
The grid pattern of legends created by the pillars and lines on the obverse of the cob coins.



A Spanish 'pillars and waves' piece of eight, typical of those found in the underwater excavations in Port Royal, struck for Philip IV, 1621-65, in the Potosi mint in Bolivia, dated to 1663. Similar to Cayon 4840. From a private collection.

Denied a proper budget and frustrated by the government's political interferences, Marx resigned from the project in 1969. He told his story about the Port Royal excavations in his excellent book, *Port Royal Discovered*, published in 1973. One of Marx's best discoveries, although he never gave it the prominence it deserved, was locating the synagogue in Port Royal. This came about when a brass oil lamp was recovered from the ruins of a collapsed underwater building. It was an open pan type of lamp with seven protruding spouts for wicks. A brass, decorative hanger about three feet long was attached to the lamp for suspension. Experts at the British Museum said it was a type of lamp made in Europe or the near east but no one identified it as the 'ner tamid', the eternal light that burns perpetually and was always hung above the ark in which the Torah was kept in the synagogue.

However, this type of lamp with seven spouts is a customary form for the eternal light in European synagogues and can be easily identified by anyone familiar with the synagogue tradition. Close by the lamp Marx found six small glass bottles that still contained a rose water perfume. These were probably passed around for the congregation to refresh themselves during services held in the heat of the Jamaican summers.



The probable 'ner tamid', the brass oil lamp with seven spouts found in Port Royal, which identified the site of the synagogue. Sketch by the author.

The Jewish community in Jamaica is now in decline but the ner tamid found in Port Royal serves to remind us that the Jews were present on the island since around 1530 and that their contribution to the history of the people of the Caribbean was significant.

HENRY G. PLITT, THE AUTHENTIC 'INGLORIOUS BASTERD'

By Marvin Tameanko

The popular and successful 2009 movie, 'Inglorious Basterds' by Quentin Tarantino, is a World War II fictional, fantasy story in which a group of American Jewish soldiers terrorized, horribly assassinated and mutilated German soldiers in revenge for what the Nazis did to the Jews of Europe. On screen, Tarantino depicted this vengeance in his usual, over-the-top, violent and bloody manner. The press releases and advertising for the movie suggested that the concept of Jewish vengeance against the Nazis is based on some actual but unacknowledged, minor events that took place at the end of the war. The best story I know of that could have inspired this movie is the action of Major Henry G. Plitt at the end of the war. He was an officer in the famous 101st (Screaming Eagles) Airborne Division that landed in Normandy on D-Day, the 6th of June, 1944. Plitt was a member of the 'pathfinders' parachute regiments that landed first, behind enemy lines before the main invasion, to mark out the landing zones for the other parachutists. A well-decorated officer in the army, Major Plitt, a Jew, was famous for capturing the Nazi, arch Jew-hater, Julius Streicher.



A 5-reichsmark coin struck in the German Third Reich in 1939. The bust of Von Hindenburg, the last president of the German Weimar Republic, 1919-1933, was engraved on the obverse and, as Germany was then under control of the Nazi Party, the swastika appeared on the reverse. *Standard Catalog of World Coins* by Krause and Mishler, 94. From the author's collection.

Streicher was a pervert, a pornographer, a vile anti-Semite and a member of the Nazi party but not an officer in the German armed forces. He endeared himself to Hitler by hating Jews even more than the Fuhrer

did and by founding and publishing, 'Der Stürmer', a rabidly anti-Semitic newspaper that turned the population of Europe against the Jews and promoted their degradation and murder. Sturmer means the "Stormer," or more accurately in this case, the "Attacker." Eventually Der Stürmer was responsible for an uncounted number of Jewish deaths and produced the lies and hate literature that still circulates in the publications of modern-day Jew-haters. In 1938 Steicher was appointed as the governor (Gauleiter) of the city of Nuremberg where he did everything in his power to destroy the Jews. Because of his despicable activities, Streicher earned the nickname among his colleagues of "Jew Baiter, Number One."



A 1938 copy of Der Stürmer featuring a new 'Stormerbook', titled 'Hofjuden'. The base line at the bottom of the front page states, "The Jews are our Misfortune."

Henry G. Plitt was born in New York in 1918 and graduated from Staunton Military Academy in 1935. He joined the army at the beginning of the war and landed in Normandy in 1944 with the 101st Airborne Division. At the end of the war, Plitt was based in Austria and assigned to a unit that was rounding up escaped Nazi war criminals.

His headquarters received a tip that a high-ranking Nazi was hiding in the village of Waidring and thinking it might be SS chief Heinrich Himmler, Plitt and two other soldiers visited a chalet in the village suspected of being a Nazi hiding place. Here Plitt questioned the occupant, a German who identified himself as Joseph Sailer, a landscape painter with no connection to the Nazis. Sailer produced several documents that proved his identity but Plitt noticed Sailer's physical resemblance to Julius Streicher and the fact that the initials of his name were the same as Streicher's, so he closely questioned him about his past. Suddenly Plitt said, "are you the Steicher who is against the Jews?" Tired, depressed and confused, Streicher blurted out, "Yeah, that's who I am."

Plitt drew his pistol and forcibly manhandled Streicher into the jeep. When he arrived at his unit's headquarters, newspaper reporters had heard through the grapevine that a big Nazi was being brought in and they crowded around the jeep. When Plitt said he had captured Julius Streicher, one of the reporters told Plitt that he had just spoiled the best story that could have come out the war. The newspaperman had hoped that, as a dramatic act of poetic justice, the top Nazi anti-Semite, Streicher, would be captured by a soldier named Cohen or Goldberg. So Plitt identified himself as being a New York Jew and, being a bit of a showman, violently pulled a handcuffed Streicher out of the jeep and kicked him all the way up the staircase to the headquarters.

The cameras' flashes began to pop, the microphones came out of their cases and, as Plitt himself said, "things started to happen that changed the rest of his life." Major Henry Plitt became an instant war hero.

After the war Major Plitt returned to the USA and founded Plitt Theaters Inc., a large chain of movie houses. He also produced a few movies himself. Later, Plitt bought out ABC Theaters in the north and he became its president. He joined the US army reserve and rose in the ranks to become a highly regarded Brigadier General. However, his exploits in capturing Streicher eventually became 'old news' and his story was never

enshrined in Jewish folklore. Henry Plitt died at the age of 75 in 1993.

Julius Streicher was imprisoned, tried in court, convicted of crimes against humanity and executed at Nuremberg in 1946. The city of Nuremberg was Streicher's power base during the war so it was most appropriate that he met his fate in that city. Also, in 1935 the Nuremberg Laws were passed to initiate the terrible persecution and murder of the Jews and in 1938 Streicher, as governor of the city, had ordered the total destruction of the great synagogue of Nuremberg, so perhaps his trial and execution in Nuremberg in 1946, was the proper retribution for his horrible misdeeds. The postmortem report on Streicher's execution by hanging criticized the executioner because the hanging rope was too short and the noose was improperly placed on his neck. Because of this, Streicher did not die immediately from a severed spinal chord, as is usual in a hanging. Instead, he was strangled and slowly choked to death, his body swinging in circles and his shackled legs kicking out wildly while his executioners could only stand by and watch. Tarantino would have loved that scene.

Editor's note:

Streicher was hanged in the early hours of October 16, 1946, along with the nine other condemned defendants from the first Nuremberg trial (Göring, Streicher's nemesis, committed suicide only hours earlier). Streicher's was the most melodramatic of the hangings carried out that night. At the bottom of the scaffold he cried out "Heil Hitler!" When he mounted the platform, he delivered his last sneering reference to Jewish scripture, snapping "Purim-Fest 1946!" The Jewish holiday Purim celebrates the escape by the Jews from extermination at the hands of Haman, an ancient Persian government official. At the end of the Purim story, Haman is hanged. Streicher's final declaration before the hood went over his head was, "The Bolsheviks will hang you one day!"

The consensus among eyewitnesses was that Streicher's hanging did not proceed as planned, and that he did not receive the quick death from spinal severing typical of the other executions at Nuremberg. Streicher "went down kicking" which may have dislodged the hangman's knot from its ideal position. Streicher could be heard groaning under the scaffold after he dropped through the trap-door, and that the executioner intervened under the gallows, which was screened by wood panels and a black curtain, to finish the job.

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McDonald Street in Netanya

Netanya is a city in the Center District of Israel and is the capital of the Sharon plain. The city name has sometimes been spelled *Nathania*. The idea to create the settlement of Netanya was born at a meeting of the Bnei Binyamin association in Zikhron Ya'akov. Its location was decided upon near the ancient site of Poleg and it was to be named for the Jewish American philanthropist Nathan Straus who devoted much money to activities in Israel. In 1928, members of Bnei Binyamin and Hanote, an organization set up after Strauss was informed of the establishment of the settlement, are said to have purchased 350 acres of Umm Khaled lands. There remains today, however, considerable controversy amongst Palestinian and Israeli interpretation about whether the land was sold from non-resident Arab land holders during the British Mandate.

McDonald Street in Netanya is home to the Orthodox synagogue known to 'all and sundry' as "McDonald's," a predominantly Anglo community full of elderly 'British Canadian and Americans who have retired to the seaside town in their golden years. One wonders how many who turn up for their weekly prayers have the remotest idea who McDonald was. In fact, James Grover McDonald was the first US ambassador to Israel. But he was so much more than that. He kept a diary which recorded his meetings with some of the history-making personalities of the 1930s, and his activities on behalf of the Jews back in the '30s when no one would listen.

His diary, which was never intended for publication, was dictated to his secretary at the end of each day, as he considered himself a better speaker than a writer. One can surmise that there are few entries of the "schnitzel for lunch, walked the dog" variety. In a number of key diplomatic posts he had access to the highest levels of government in Europe and the United States. The diaries, which began in 1922, record events up to 1936.

In his capacity as the League of Nations high commissioner for refugees from 1933 to 1935, he saw firsthand what the Nazis were plotting and believed, long before many German Jews had internalized the threat, that Hitler would destroy European Jewry.

James Grover McDonald was born in Coldwater, Ohio, in 1886 and as his mother was German, he spoke the language fluently. He studied at Harvard and became friendly with visiting German students who later became prominent Nazis. In his work as chairman of the Foreign Policy Association, a job he held from 1919 to 1933, he regularly visited

Germany . The Nazi officials, charmed by his fluent German and aquiline features, spoke openly about their plans for the Jews. On April 4, 1933, he records his meeting with two Nazi officials. "I looked forward to an informing analysis of the Nazi economic program. Instead, after we discussed it for 10 or 15 minutes, both Daitz and Ludecke drifted back to the subject of the Jews, which seems to be an obsession with so many of the Nazis.... The casual expressions used by both men in speaking of the Jews were such as to make one cringe, because one would not speak so of even a most degenerate people. "When I indicated my disbelief in their racial theories, they said what other Nazis had said: 'But surely you, a perfect type of Aryan, could not be unsympathetic to our views'.... I had the impression that they really do set unbelievable store by such physical characteristics as long heads and light hair."

So convinced was he that the Jews were marked for destruction in Germany that he appealed to the international community to help settle them outside the Reich but had very little success. As Deborah Lipstadt wrote in her review of the diaries, now published as a book, "Advocate for the Doomed", McDonald, unlike many of his contemporaries, tried to make a difference in what would become a unique story of doom and destruction." In December 1935 he resigned in protest at the lack of support for his work.

Later he played a role in the creation of Israel acting as an intermediary between the Truman administration and the founding fathers. Today all his private diaries are in the United States Holocaust Memorial Museum, and how they ended up there is a story in itself. In May 2003 the museum's library director received a letter from the daughter of the man who was going to write McDonald's biography, saying her father had died prematurely and she possessed about 500 pages of the diaries. She delivered the writings to the museum and the archivist realized immediately that not only was the collection of huge historical importance but that they represented only a fraction of his total writings. Carrying out painstaking investigations, he discovered that the rest of the material was held by McDonald's daughter, Barbara McDonald Stewart, also a historian. She agreed to donate the 10,000 typed pages of diary entries to the museum and agreed to coedit them for publication. \

The first volume, covering the years 1932-1935, appeared in 2007. After he retired as ambassador to Israel, McDonald - who had been on conversational terms with Hitler, Roosevelt, Cardinal Pacelli (the future Pius XII) and Chaim Weizmann - continued as a passionate Zionist and helped to sell Israel Bonds until his death in 1964. He certainly deserves a

street, a synagogue and other fitting memorials as a great friend of Israel and the Jews.

The 50th Anniversary of Netanya was commemorated by a State Medal of Israel in 1979. The medal was issued in silver and bronze. For some reason, the spelling Nathanya was used possibly in respect to Nathan Strauss for whom the city was named after.



This article was adapted from a story by Gloria Deutsch in the Jerusalem Post. Steve Fregger, who is an Email buddy, forwarded it to me in the hopes I could use it as an article for the SHEKEL.

A RECENT USE OF JEHOVAH IN HEBREW ON MEDALS OF GREAT BRITAIN

Saul B. Needleman, Ph.D.

The use of Jehovah, the name of G-D in Hebrew, on coins, medals and tokens in medieval times served a number of historical purposes which evolved over the years. Aside from the general use of the name Jehovah in ancient Israel, there are isolated instances over the centuries where artists, on certain religious paintings, mosaics and murals, incorporated the tetragram of four Hebrew letters which spell out the name of G-D. These were intended to enhance the religious significance of whatever the subject of the art was supposed to represent.

In Denmark, every public building commissioned by Christian IV during the early 1600's bears Christian's personal motto: Justus JEHOVAH Judex, (G-D is a Righteous Judge), on their outer surfaces. Danish and Norwegian, (Norway was a Danish colony at the time - 1397-1523 CE). Coins of the period have the same slogan as their obverse design with the denomination on the reverse. This was the first extensive use of Jehovah in Hebrew on money since the time of ancient Israel.

One of the causes of the Thirty Years War (1618-1648) related to control of trade on the Baltic Sea. Denmark dominated open trade on the Baltic while Sweden was restricted to small shipments of lumber along its coastline (1). When Sweden, under Gustavus Adolphus and, later, his daughter, Christina, entered the Thirty Years War, it was, initially, to open the Baltic to free trade and to reduce competition from Denmark as well as from the German Hanseatic city-states bordering the Baltic Sea. To demonstrate their growing power, Swedish coinage began to include the word Jehovah in Hebrew, placed above the head of the monarch, on the obverse of their coins. This placement was supposed to demonstrate the protection that G-D (Jehovah) afforded their monarchs.

The Hanseatic city-states in northern Germany, and then, a large number of city-states throughout that country began to use Jehovah on their coinage to show that G-D was on their side, in what became a complex effort to guaranty free trade and to demonstrate the growing power of Protestantism over Catholicism. The use of Jehovah on coinage gradually spread through a large part of central and Western Europe, each of the city-states and countries adopting their own designs, but in all cases, to serve the same purpose, the idea that G-D sided with them. Two of the most commonly used designs show the bust of Martin Luther, and, of Luther standing to one side of an altar, with the local prince or head of the issuing city-state government on the other side of the altar.

One of the most interesting designs on coins of that period appears on a series of coins of Hesse-Cassel on which a strong gust of wind is shown blowing in from the upper left, severely bending a willow tree. To the upper right, is the sun with radiating rays and Jehovah in Hebrew in its center. Under the tree can be seen zero to as many as seven houses representing villages. I have interpreted this design to convey the message that G-D would use his power (the wind) to destroy the population if the war were not brought to an end quickly.

The Netherlands issued an almost on-going series of jetons depicting the successes of their leader, Prince Maurice, against the Catholic forces trying to control the Netherlands and southern and western Germany. A large number of this series incorporates the name, Jehovah, in their designs.

When the Thirty Years War ended with the Treaty of Westphalia in 1648, the use of Jehovah in Hebrew continued to appear on tokens and medals, but now for entirely different purposes. Many coins and medals were used to mark the birth of a prince or princess, or the death of a member of the royal family. Gradually, the use of the Jehovah concept moved into the hands of non-royalty, primarily to mark weddings and the growth of a family. This was accomplished through use of a consistent medal design to honor the wedding. As the family grew, the same basic design was used, but with the addition of child figures as the family grew in size.

England, itself, did not issue any Jehovah pieces during this period, but is represented in the series by two Jehovah pieces issued by Scotland. One, a medal, shows a portrait of Charles Stuart (1608) with Jehovah overhead and, the other, an 80 shilling piece of James VI (1591), again, incorporates Jehovah into the design. Even India is represented by a piece from Tranquebar (Danish India) on which appears JEHO/VAH on the obverse.

How many examples of Jehovah coins, medals and jetons exist probably never will be known with certainty because the private issues were limited and few records may exist as to how many types might have been issued at the time of the event they honor. The use of Jehovah on coins and medals continued until about 1830. Today, the only use I know of is on Masonic membership medals.

We now come to the object of this story, this time of a real English contribution to the use of Jehovah on coins, medals and tokens. In 1588, Philip of Spain sent his Armada against the forces of Elizabeth of England. Ships from all parts of the Spanish empire were assembled in

the English Channel to pick up the Spanish armies which had been fighting in the Netherlands and then land on the English coast in an attempt to take over the government of England. Although the English vessels were smaller, they were faster and could maneuver more easily. After several ship-to-ship battles, the English dispersed a series of fire-ships among the Spanish fleet, forcing them to disperse in disarray and confusion. Many Spanish vessels floundered on the rocky shore of Scotland over the nine days of battle. Less than half the original Spanish fleet was able to return to their ports and no Spanish troops actually landed on English soil.

To commemorate this event, Great Britain issued a 55 mm medal in gold, sterling silver and toned bronze to mark the defeat of the Spanish Armada 400 years ago. The obverse of the medal pictures an array of English and Spanish ships with Jehovah in Hebrew overhead. Around the edge is FLAVIT x (Jehovah) x DISSIPATI x SVNT x 1588 + (He blew and they were scattered). The reverse shows a variety of Tudor period Armorial Bearings of the Royal Mint. This medal is part of a growing series which began with the 1100s year medal of the Mint issued in 1986 and represents the first English contribution to the series of coins and medals using Jehovah in Hebrew on its numismatic issues. According to the British mint in Wales, these pieces sold out immediately after issue

- References
1. Saul B. Needleman, Ph.D. Use of G-Ds Name Jehovah on Coins, Medal, Tokens and Jetons, Xlibris Corporation, Orders^ Xlibris.com,
 2. Personal letter from the Director of the Royal Mint, United Kingdom.



Jewish Rome

Rome has Europe's oldest Jewish community in the world. The Jews in Italy have strong bi-cultural roots which go back even before the birth of Christ, when the Jews already had an alliance with the Roman Empire. Under the leadership of Judah Maccabeus, many Israelites left the land of Israel to go to the "Eternal City" (Rome) in the second century BCE. It was not until the Romans destroyed the second temple in Jerusalem in 70 CE that the Jewish/Roman alliance was broken and the Jews were forced into slavery.

About ten thousand Jews were transported to Rome and were used as work hands to help build the Coliseum. This image of history was frozen in time and will be remembered forever thanks to the Arch of Titus, where the Roman victory over the Jews was etched in stone. Although enslaved, the Jewish population in Rome flourished. Thirteen synagogues were built as well as numerous cemeteries.

However, many Romans despised the Jews and found their rituals to be barbaric. The tolerance for religious freedom started to take a turn for the worse in 380 CE when Christianity was recognized as the official religion of the Roman Empire, with very little tolerance for Jews and other religious cults.

After 1000 CE, conditions became more uncertain for the Jews because the feudal system and artisan guilds began to be put into place. Jews were barred from all guilds and were only allowed two positions, that of money lending and the selling of used clothing. It is notable that they were allowed to be moneylenders. At the time, the church had forbidden all Christians from money lending and this would not be repealed until the 15th century. However, the position of money lending helped Jews to survive and eventually even to own property.

From the 1200's to the mid 1400's, treatment of the Jews varied from pope to pope. For example, in 1295, Pope Boniface VIII humiliated a visiting Jewish delegation that was sent to congratulate him on his ascendancy; whereas, Pope Boniface IX (1389-1404) treated the Jews benevolently. He favored a succession of Jewish physicians and recognized the rights of Jews as citizens. On the other hand, Eugenius IV (1431-47) passed anti-Jewish legislation in the Council of Constance.

The Jews of Rome fully participated in the flourishing economic and intellectual climate of the Renaissance. They became merchants, traders and bankers, as well as artisans. During the reign of Pope

Alexander VI (1492-1503), however, a special tax was imposed on the Jews of Rome to pay for his military operations against the Turks. Later popes during the first half of the 16th Century were more sympathetic to the Jewish community than Alexander VI. The Medici Popes, Leo X (1513-1521) and Clement VII (1523-1534), treated the Jews well. Leo X abolished certain discriminatory levies, did not enforce the wearing of the badges Jews had been forced to put on in the 12th century and also sanctioned the establishment of the Hebrew Printing Press. Leo X, as well as other popes from this period, such as Sixtus IV, retained Jewish physicians in Rome.

Many feudal lords were kind to their moneylenders and kept them from harm's way. In 1215, the Fourth Lateran Council decided that Jews had to live in separate quarters and wear special insignia for the first time in the Italian states. Men were forced to wear red or yellow hats and a cloth badge on their coats. Jewish women had to wear a yellow veil over their hats. These rules were not carried out for very long but they would not be forgotten and they set building blocks for the future.

By the second half of the 16th century the church instituted the Papal Bul. All Jews were to be enclosed in ghettos, each community could have only one synagogue, all commercial and civil rights were taken away, and all Jews had to wear a *contrassegno* (identification). Although similar rules had been instituted in 1215, this was the first time that the laws were regulated. Many Jews decided to flee the Papal State and go to other states where these rules did not exist.

In 1516 the first Jewish ghetto was established in Venice and in 1555 a ghetto was established in Rome. Both were overcrowded and dirty, but the study of Torah and Talmud flourished between their closed walls so ironically, rather than destroy Jewish culture, they actually helped it to blossom and grow. It was not until the arrival of Napoleon that the doors of the ghettos were torn down. But when Napoleon was defeated, they were thrown back into the ghettos and once again their rights were taken away.

Shortly after the unification of Italy in 1870, Victor Emmanuel II dismantled the Roman Ghetto and granted the Jews of Rome full citizenship. The building that had previously housed the ghetto synagogue was demolished and the community began making plans for a new and impressive building. The present Great Synagogue was built from 1901-1904 on the banks of the Tiber River and overlooks the former ghetto area.

On April 13, 1986, Pope John Paul II paid an unexpected visit to

the Great Synagogue of Rome. This event marked the first known visit by a pope to a synagogue since the early history of the Catholic Church. During his visit, the pope prayed with Rabbi Elio Toaff, the former Chief Rabbi of Rome. This was seen by many as an attempt to improve relations between the Catholic Church and the Jewish people, and as a softening of the Church's historically critical view of Judaism.

A medal was struck in 1966 which features the Great Synagogue of Rome and the Cathedral of the Vatican, Shown also is the bridge over the Tiber River. The reverse of the medal features a Star of David and a menorah as well as symbols of the church.



The Last Shekel

By David Hendin

The following text describes the extremely rare Year 5 Shekel offered as lot 320 in the Gemini Auction VI, Jan. 10, 2010, estimated at \$65,000. The weight is 14.08 gm. The obverse features a ritual cup with pearly rim, the base is raised by projections on ends; paleo-Hebrew around (shekel of Israel) and date (year 5) above the cup. Reverse: Stem with pearly bottom and three pomegranates; paleo-Hebrew around (Jerusalem the holy). Hendin 671 a. As struck.

This is the rarest of the shekels of the Jewish War. It is dated to the fifth and final year, which began on the first day of the Jewish month of Nisan (March 21, AD 70) until the Jewish Temple was destroyed on the seventh of the Jewish month of Ab (August 4, AD 70). According to The Menorah Coin Project, only 24 examples of shekels from the fifth year are known to exist. They were struck from four obverse and five reverse dies. The style of this coin is somewhat irregular, however, irregular shekels from the first and fourth years are well known and one obverse die of the fourth year shares many design traits with this coin, and appears to have been engraved by the same hand. (Goldstein, I and Fontanille, IP., "A New Study of the Coins of the First Jewish Revolt against Rome 66-70 C.E." ANA Journal (1, 2) 2006: 25, Fig. 11 for photographs of the year 1 and year 4 coins mentioned above.) This coin was one of a group of 13 year five shekels discovered in the 1980s in the vault of the famous numismatic London firm of Baldwin's with a note from an unknown person who, at the beginning of the century, thought the coins were forgeries. The entire group had been cleaned. The shekels were all struck from a single pair of dies—the very same set of dies that struck an example, previously thought to be unique, of the year 5 shekel in the British Museum (BM 20), which had been acquired in 1887. I have personally examined the coin in the British Museum on multiple occasions, and its reverse is covered with silver chloride typical of many uncleaned shekels of the Jewish War. This, along with other diagnostic factors, proves the authenticity of the specimen in the British Museum, and it is not possible that the additional 13 examples were replicated from it. In fact, all of the 13 known coins differ and display different aspects of centering, corrosion artifacts, and die cracks. One of these 13 coins was acquired for the collection of The Israel Museum, Jerusalem, by Prof.

Ya'akov Meshorer. Our coin was perhaps the best example in the group of 13, and for that reason it was sold almost immediately, was not one of the 12 other examples that were subjected to scientific investigation by both the British Museum and the Hebrew University. The study is reported in the Israel Numismatic Journal 9 (1986-1987), "The Application of SEM for Authentication of An Important Find of Year Five Shekels of The Jewish War," Kreindler, H. pp 38-45. Another interesting aspect of this group is that earlier shekels, as well as other year 5 shekels, are struck in vertical die positions, which suggests they were struck from fixed dies. The die axes of this group, however, are more varied, suggesting they were struck from loose dies. Interestingly, the phenomenon also occurs near the end of the Bar Kokhba Revolt, and according to the INJ article cited above this was probably because these were struck while "Jerusalem was under siege by Titus and the Roman army, this could have been the last issue, made under trying circumstances, perhaps at a make-shift minting location. This could account for both the slightly different style and epigraphy of this issue, leading to the conclusion that properly aligned dies were not available."



Enlargement

PROFILE OF A NUMISMATIC CATALOGUER

David T. Alexander was born in Brooklyn, New York, as were both his parents, Leonard and Veronica Alexander. He received his elementary education at Lenox and Stockbridge, Massachusetts, and in Miami, Florida, *graduating from Archbishop Curley High School in 1957.* David received his four-year Science Talent Scholarship from the University of Miami in Coral Gables, Florida and received his Bachelor of Science degree in Biology in 1961. He then spent a year of Graduate study at the African Studies Center at the University of Southern California, in Los Angeles, on a Ford Foundation Fellowship. David's first wife Devorah passed away in 1973 and was memorialized when 20 trees were planted in her honor at the AINA Forest in the Judean Hills of Israel. A number of years later, David met and married Pat, in Sidney, Ohio. They adopted their son Christopher in 1980 and daughter Christina in 1986. The happy grandparents have now been married for 32 years and to commemorate their upcoming wedding anniversary, they are having made a dual-portrait medal sculpted by Eugene Daub.

David, along with his brother John, who passed away in 1987, became active coin collectors when the family moved to Miami in 1949, where both became members of the old Miami Coin Club, and the only young numismatists in the club. Both boys then joined the Florida United Numismatists (FUN) at its founding in 1955, when dues were only \$1 per year. From 1963-1974, David served as Director of the Historical Museum of So. Florida, located in Miami. Under his direction, the Museum was relocated and visitation leapt from a few thousand in 1971 to several hundred thousand by 1973.

David's intense interest in Jewish history happened when all the celebrations were going on following the United Nations' partition of Palestine in 1947 and the Declaration of the State of Israel in 1948. David traveled to Israel on two AINA Study Tours, in 1976 (this was when we first met) and again in 1979. David turned his first tour experience into a booklet entitled "From Dan to Eilat, Deep Roots of Israel," published by the Israel Government Coins and Medals Corporation. The booklet quickly became known as "the blue book" (and yes, I still have mine). David was appointed as editor by the late Morris Bram, AINA's president at the time, of *The Shekel* during the years 1981-1982 in order to fill the gap between two full-time editors.

In addition to AINA, David belongs to numerous numismatic organizations. To name a few, he joined the ANA in 1963, becoming Life Member No. 1973 in 1975; the Numismatic Literary Guild (NLG), where he served as Executive Editor of the NLG Newsletter for 8 years; the American Numismatic Society (ANS), becoming a 25-year member in 2006; as well as being a member of many coin clubs. David has written many numismatic articles for most of these organizations in addition to being a contributing editor for COINage Magazine since 1982. Many awards have been bestowed on David through the years, namely his receiving the Krause Numismatic Ambassador Award at the ANA in 1995. David was Chief Cataloguer for Johnson & Jensen of Danbury, Connecticut from 1981-1983; Director of Cataloguing Services for Kagin's of Des Moines, Iowa, as well as a number of other companies. David joined Stacks and Coin Galleries in 1990 as Cataloguer of U.S. and world coins, medals, tokens, Orders and decorations. To this day, David still works at Stacks and usually can be found at the Stacks Table at most of the nationwide conventions. It is easy to see that David has been and always will be, a true numismatist at heart.

Written by Donna J. Sims, NLG



Mordechaj Anielewicz

Born to a poor family in Wyszaków near Warsaw, he joined and became a leader of the Zionist-socialist youth movement "Hashomer Hatzair" after he completed his high school studies. On September 7, 1939, a week after the German invasion of Poland, Anielewicz escaped with his members of the group from Warsaw to the eastern regions in the hopes that the Polish would slow down the German advance. When the Red Army finally occupied Eastern Poland, Anielewicz attempted to cross the Romanian border in order to open a route for young Jews to get to Mandatory Palestine; however, he was caught and thrown into a Soviet jail. He was released a short time later, and returned to the Warsaw Ghetto.

When he heard that Jewish refugees, other youth movement members and political groups flocked to Vilna, Lithuania, which was then under Soviet control, he went there too and convinced his colleagues to send people back to Poland to continue the fight against the Germans. He returned to Warsaw in January, 1940 with his girlfriend, Mira Fuchrer, where he organized cells and youngsters groups, instructed, participated in underground publications, organized meetings and seminars and visited other groups in different cities.

In the summer of 1942, Anielewicz was visiting the southwest region of Poland – annexed to Germany – attempting to organize armed resistance. Upon his return to Warsaw, he found that a major deportation to the Treblinka extermination camp had been carried out and only 60,000 of the ghetto's 350,000 Jews remained. He joined the ŻOB, and in November he was appointed as chief commander. In early 1943, a connection with the Polish government in exile in London was made and the group received weapons from the Polish underground on the "Aryan" side of the city.

In January 18, 1943, he was instrumental in the first Warsaw ghetto uprising, preventing the majority of a second wave of Jews from being deported to extermination camps. This initial incident of armed resistance was a prelude to the Warsaw ghetto uprising that commenced on April 19 and fought the German troops until its suppression on May 16, 1943. Anielewicz committed suicide, along with his girlfriend and many of his staff, in the ŻOB bunker at 18 Miła Street on May 8, once their capture by the Germans was inevitable. His body was never found, and it's generally believed that his body was carried off to nearby crematoriums along with all the other Jewish dead. In early 1944 he had

been posthumously awarded the Virtuti Militari, the Polish military cross, by the Polish government in exile.

Kibbutz Yad Mordechai in Israel is named for him, and a monument was erected in his memory.

A medal has been minted in the limited number of 500 pieces to commemorate the 50th anniversary of the Warsaw Ghetto Uprising and the death of Mordechai Anielewicz. The designer is the prominent artist, Tadeusz Tchorzewski. The inspiration for the reverse of the medal came from the picture of captured Ghetto fighters, shot by the Nazi photographer just minutes before their execution.

Obverse: The portrait of Mordechai Anielewicz, menorah
the dates 1919 – 1993

Reverse: The figures of the captured Ghetto fighters;
the dates 1943 -1993



MINIMAS OF CAESAREA MARITIMA

By David Hendin

Reprinted from the *Celator*

The *minima* coins of Caesarea Maritima are a fascinating series that are still not fully understood. The series was first discussed in detail by H. Hamburger in 1955. Hamburger was a local collector who frequently searched for coins in the sandy beaches at Caesarea, where these (and other) coins can still be found today by the patient hunter.

Hamburger's article reported on more than 120 coins, which he believed were struck in Caesarea during the first century AD and helped provide small change for the local markets. Meshorer points out that "Along a stretch of sand extending for several kilometers, collectors and others have come upon many hundreds of *minimas*, the likes of which are found almost exclusively at Caesarea."

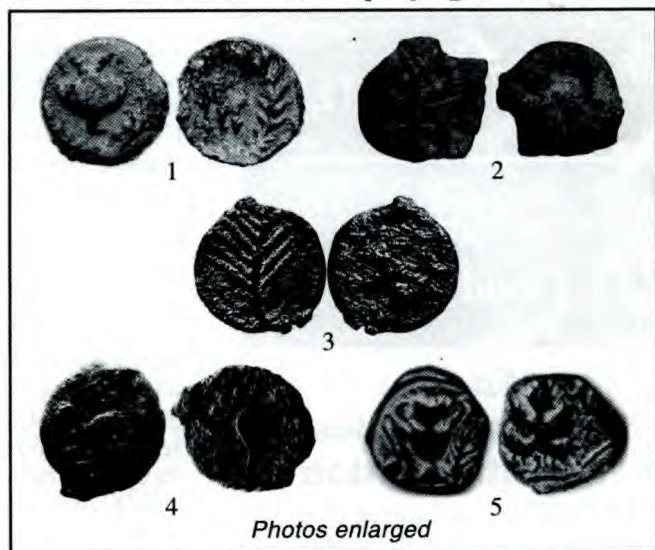
Many of these little coins copy the designs of Jewish coins from the time of the Hasmoneans up until the Jewish War and include copies of Agrippa I. However, copies of Jewish coins are the rarest of these little coins, which usually weigh less than a gram. The vast majority of the Caesarea *minima* copy coins of Phoenicia, Alexandria, and Rome. They are usually ignored by collectors because they are small, poorly executed, and not very eye catching in general. In fact, when I searched my trays for examples of some of the mundane issues of these types to illustrate this article, I could not find a single one—because I usually simply toss them into the junk boxes.

The *minimas* that copy the Jewish coins are of special interest to scholars and collectors. Because the engravers of the dies for these coins did not completely understand the nature and importance of the designs of the coins they were copying, they often ended up making hybrids of various designs such as an emperor's head on one side and an object from a Jewish coin on the other. Accompanying this article is the photo of just such a coin, which carries on its obverse an Imperial portrait, probably Augustus or Tiberius, and on the reverse the Jituus, which appears on the coins of Pontius Pilate. This is quite a remarkable juxtaposition. Although these are generally poor coins, those that copy the designs of Jewish coins often tend to be better executed, and the reasons for this are unknown.

Meshorer's explanation in *A Treasury of Jewish Coins* observes that some of the *minimas* "are imitations of Jewish coins and were struck in Caesarea in the first century AD on the initiative of that city's mint. This mint used to copy coins that were in circulation and issue their likes in

small denominations of half-prutot for use in the local money market...(these coins) are not Jewish coins but merely copies of them." Meshorer shows photographs of 14 various examples of these coins.

Another coin accompanying this article seems to be a new type. It



Photos enlarged

Various minimas of Caesarea imitating Jewish coin types:

1. Obverse imitates amphora of the Jewish War coins while reverse imitates the three ears of grain of Agrippa I, inside a wreath.

2. Obverse imitates Jewish menorah, this one with 9 branches, reverse is not clear but may show a vine leaf.

3. Obverse palm branch similar to coins of Herod Antipas, reverse vine leaf.

4. Obverse portrait of emperor, Augustus or Tiberius, reverse lituus imitating procuratorial coin of Pontius Pilate struck under Tiberius.

5. Obverse imitates amphora of the Jewish war, but in this example it is flanked by a palm branch on right and a simpulum or ladle on left, the reverse is a vine leaf.

bunches of dates hang, quite obviously, downward.

Thus, while not strictly speaking a Jewish coin, this is, in fact, a first century replica of the Jewish menorah coin, much as the Umayyad "menorah" coin (which, incidentally, bears either 5 or 7 branches) of the 7th century AD. Like the other *minimas*, this one was probably copied from one of the original menorah coins of Mattathias Antigonus within around 100 years after they began to circulate. Caesarea Maritima was a bustling port city in the first century AD, active with trading ships and merchants from inland cities such as Jerusalem. There in the markets during the first century the local *minima* mingled with Jewish prutot and other small bronze coins.

depicts an imitation of the sacred Jewish menorah; albeit one with 9 branches. Clearly the object in question is a menorah, and some similar forms are shown in drawings in *In the Light of the Menorah: Story of a Symbol* (Israel Museum, 1999, pp. 69-80). Like other depictions of menorahs, the object shown on this coin has an obvious base, and the menorah's branches are essentially parallel and face upward. On the other hand, when trees are depicted on the tiny Caesarea coins, the branches and

JEWISH HISTORY OF CROATIA AND ZAGREB

The Jewish community of Croatia dates back to at least the third century AD, although little is known of the community until the tenth and fifteenth centuries. The community, over 20,000 strong on the eve of World War II, was almost entirely destroyed in the Holocaust. After the WWII half of the survivors choose to settle in Israel while some 2,500 live today in Croatia. That number is an estimate and it is believed that the number of Croatian Jews is larger because more than 80 percent of the 1,500 members of Zagreb's Jewish community were either born in mixed marriages or are married to a non-Jew. Many grandchildren of Holocaust survivors have just one Jewish grandparent.

Jews first arrived in what is now northern Croatia in the first centuries of the Common Era, when Roman law allowed free movement throughout the Roman Empire. The Jews arrived as traders and merchants. Archaeological excavations in Osijek show a synagogue dating from the 3rd century AD, and while there are occasional references to Jews, little is known of the Jewish communities until the 13th century.

Jews permanently settled in Zagreb in the late eighteenth century, and founded the Jewish Community in 1806. As early as 1833, they were permitted to buy land for construction of a temple, but there was not enough money to finance the project. By 1855, the community had grown to 700 members, and on October 30 of the same year the decision was made to build a new Jewish temple. The construction committee, appointed in 1861, selected and purchased a parcel of land at the corner of Maria Valeria Street (now Praška Street) and Ban Jelacic Square, the central town square. However, a new town-planning scheme of 1864 reduced the area available for construction, and the community decided to buy another parcel of 1,540 square feet in Maria Valeria Street, approximately 80 meters south of the original location.

A Vienna-born Zagreb architect Franjo Klein (1828–1889) was commissioned to build the synagogue. Klein, a representative of romantic historicism, modeled the building on the Viennese Leopoldstädter Tempel (1858), a Moorish Revival temple designed by Ludwig Förster that would become a prototype for synagogue design in Central Europe. Zagreb synagogue used the already developed round arch style (Rundbogenstil), but did not take over Förster's early oriental motifs.

The three-nave building occupied the greater part of the plot, facing west, and receding from the street regulation line in accordance with the rule then still enforced in Austria-Hungary, whereby non-Catholic places of worship could not have a public entrance from the street. The synagogue had a wider and slightly higher central nave and two narrower naves; unlike the Förster's synagogue in Vienna, it did not have a basilical plan. Construction began in 1866 and was finished the next year. The synagogue was officially consecrated on September 27, 1867, in the presence of the representatives of city and regional authorities, Zagreb public figures, and many citizens. It was the first prominent public building in the Zagreb's Lower town, and its architecture and scale aroused *general admiration and praise*.

The Zagreb Jews prospered under the Habsburg monarchy, and under the Serbian Karadordevic dynasty which ruled the new Kingdom of the Serbs, Croats and Slovenes from 1918, named Yugoslavia in 1929. The Jewish population of Zagreb more than doubled in the 1930s, swollen by the influx of refugees from Germany and Austria.

In 1941 Germany and its allies conquered and partitioned Yugoslavia, handing a nominally sovereign Independent State of Croatia to their Ustaše Croat allies. German troops occupied the north and Italian south of that state. Like their German comrades, Ustaše sought a final solution to their ethnic and political problems. This resulted in concentration camps and killing of the Jews, Roma, Serbs, and Croat anti-fascists. The number of victims is still disputed, with claims and counterclaims regarding the camp of Jasenovac ranging between forty and seven hundred thousand slaughtered.

Most Jews of Zagreb were killed; some fled south to the Italian occupation zone and beyond; some joined the Partisans some passed as "Aryans". All Jewish organizations were banned; the Zagreb synagogue was razed; and the last rabbi perished in Auschwitz.

The synagogue's eight valuable Torahs were saved due to an intervention by Leonardo Grivicic, who lived next door from Mile Budak, a minister in the Ustasha government. On October 9, 1941, he learned about the regime's plan to start the demolition of the synagogue on the next morning. By the evening of the same day, Grivicic secretly relayed the information to the synagogue's chief cantor and during the night the Torahs were moved to safety.

The only surviving fragments of the building — the wash-basin and two memorial tables from the forecourt, as well as some parts of a column were pulled from the rubble shortly after the end of World War II. The

wash-basin and the memorial tables are now in the Zagreb City Museum, while the column fragments are kept by Jewish Community Zagreb.

In the aftermath of the war some of the five thousand survivors emigrated to Israel and the United States, reducing the Jewish population of Zagreb to some thirteen hundred, one ninth of its pre-war size. Those who joined the Partisans largely identified themselves as Yugoslavs; others followed suit fearing the resurrection of anti-Semitism.

Yugoslav and Jewish identities coexisted relatively comfortably until 1967, when Yugoslavia cut diplomatic relations with Israel and embraced the Palestinian cause. After the death of Yugoslavia's President Josip Broz Tito in 1980, there was a sharp upsurge in Croat nationalism. By the mid-eighties Yugoslavia was a *de facto* confederacy of states, each identified with its ethnic majority, save for Bosnia and Herzegovina which did not have one. As diverse South Slavs and others flocked to their respective ethnic folds, the Jews of Zagreb sought religious and language teachers to help them reconstruct their culture.

In June 1991 Croatia seceded from Yugoslavia, rural Croatian Serbs seceded from Croatia, and the Serbo-Croat war was on. In August 1991 the downtown Jewish Community Centre and memorial plaque to the victims of Holocaust were damaged by explosives. Anti-Semitism was back, although formally illegal. It was soon reined in by the Croatian authorities, anxious to join the European Union. Damage to the Jewish Community Centre was repaired at government's expense; and Croatian dignitaries spared no effort to show how safe and welcome are Jews in Croatia — as a minority. And this is the situation today.

A 50 fiura city bank note of Zagreb, issued in 1919 serves as the numismatic illustration for this article.



שטרי הכסף פלשתינה וישראל שהוכנו ולא הונפקו

THE UNISSUED BANKNOTES OF PALESTINE AND ISRAEL

נובמבר 2009 NOVEMBER



SHLOMO TEPPER
RISHON LEZION

שלמה טפר
ראשון לציון

The Unissued Banknotes of Palestine and Israel is a new book by Shlomo Tepper, in which many of the superb illustrations are from items in his personal collection. The book is printed in English and Hebrew.

The book describes and illustrates many rarities, some not seen before. The Palestine currency board notes are illustrated along with their new proposed designs. The proposed currencies for the Gaza strip, the West Bank and Golan Heights territories captured by Israel in the Six Day War in 1967 are illustrated. When it turned out that the residents of these communities did not object to using Israeli currencies, the idea was scrapped. All of the proposed currencies were destroyed except for 100 specimens. The emergency bank checks of 1914 are listed by varieties, The Anzak notes of 1915 sometimes called the Dardanelle overprinted banknotes used to pay the British Army for payment to the Anzak soldiers are illustrated. Many proposed designs for Israel currency are illustrated along with their adapted issues.

Please contact the author at s.tepper@zahav.net.il for further information

Knights of the Maccabees

Compiled from Internet sources by Mel Wacks

The fraternal organization Knights of the Maccabees was variously known as the Knights (and Ladies) of the Maccabees, Maccabees of the World, and Macabees Women's Benefit Association.

The original biblical Maccabees were a priestly family of Jews who organized a successful rebellion against the Seleucid ruler Antiochus IV and reconsecrated the defiled Temple of Jerusalem. The Knights of the Maccabees was a fraternal and benevolent "legal reserve society," founded in London, Ontario in 1878 and reorganized in 1883. In 1896, the Knights of the Maccabees had a membership of 209,831. Families of deceased members received benefits in the form of legal-reserve insurance. It was not a Jewish organization; their charter indicated that "all white persons of sound health and good character, from birth to 70 years of age" were eligible for membership.

At one time, about one third of membership was in Michigan, where it was incorporated in 1884. Originally it operated on an assessment basis; whenever a member died, each living member was assessed 10 cents to go into a pot to provide the widow \$1000. After reorganization, it became much more sophisticated, collecting monthly assessments based on payouts. By the 1890s it provided not only death benefits but also sick benefits of \$4 to \$10/week; total and permanent disability benefits of \$50, \$200, or \$300 annually (depending on the size of the member's assessment); \$175-\$2000 for loss of hands, eyes, feet, etc.; funeral benefits, and so on. "Coal miners" - "aeronauts" and other dangerous professions were excluded, as well as manufacturers, sellers, and drinkers of alcohol.

The Maccabees was one of the more successful of fraternal benefit societies which sprung up after the Civil War. Many insurance companies were not interested in sales to ordinary people and there was little in the way of "safety nets". Groups like the Maccabees, Foresters, Woodmen, and so on provided a safety net along with pleasant social meetings and other gatherings. Each had its own ritual legend -- the Foresters, Robin Hood, for example, and the Maccabees the story of Mattathias Maccabee and his sons, the leaders of the Jewish revolt against the Syrian desecration of the Temple.

The insurance aspect of the fraternity was always paramount. Its fraternal aspect drew on the exploits of the Jewish military genius Judas Maccabeus. Their fraternal activities ceased to exist in 1962 when they became The Maccabees Mutual Life Insurance Company.



Thanks to AINA member Allen Berk for bringing the Knights of the Maccabees to my attention. M.W.

Mordechai Makleff

Mordechai Makleff was born in the village of Motza, near Jerusalem in the British Mandate of Palestine in 1920. His parents were among the founders of this first modern village outside Jerusalem, located along the road to Jaffa. During the Arab Uprising of 1929, inhabitants of the neighboring Arab village of Kolonia attacked the Makleff home, which was located along the perimeter of Motza, and killed the entire family, except the young Mordechai, who managed to escape the massacre by jumping from a second story window. The murderers included a shepherd employed by the family and the local policeman, who was the only person in the area to own a gun. The murder shocked the Jewish settlers of Palestine, and was one of the most remembered rioting events. With his immediate family now dead, Mordechai Makleff was raised by relatives in Jerusalem and Haifa.

As a teen while still a student of the Reali School in Haifa, he was active in the Haganah and in Orde Wingate's Night Raiders unit. With the outbreak of World War II, he enlisted in the Palestine Regiment of the British Army and fought in the North African and Italian campaigns. He was commissioned the rank of Sergeant in July 1942. Upon his release from the army with the rank of Major in August 1946, he remained in Europe, engaged in illegal Jewish immigration to Palestine and acquiring arms for the emerging Jewish state. He later returned to Palestine and rejoined the Haganah.

During Israel's War of Independence, Makleff fought in the Carmeli Brigade, as its senior operation officer and later as brigade commander, participating in battles near Haifa and Acre. He also took part in Operation Hiram, in which Jewish forces captured the entire Galilee region for Israel. After the war, he headed the Israeli delegation to talks with Lebanon and Syria.

In November 1949, he was appointed Deputy Chief of Staff to Yigael Yadin and senior operations officer of the IDF. Following Yadin's resignation in 1952, Makleff, then just 32 years old, was appointed to replace him as Chief of Staff. He agreed to accept the position for a period of one year only.

During that time, Israel was faced with increasing attacks from fedayeen, Palestinian raiders from the West Bank and Gaza Strip, who attacked Israeli border settlements. In response to this, Makleff appointed Major Ariel Sharon to form a commando unit to attack the fedayeen bases across the border and put an end to the attacks on Israeli civilians. Sharon, in turn, created Unit 101, which conducted a lengthy series of retaliatory raids throughout 1953, when it was merged into the Paratroopers Brigade.

On 7 December 1953, exactly one year after he assumed the position, Makleff resigned as Chief of Staff. He went on to serve in a number of key positions in the Israeli public sector. From 1955 to 1968, he was director general of the Dead Sea Works, developing the local phosphate industry in that region. He also served as Director General of the Citrus Marketing Board and Israel Chemicals.

Makleff passed away in 1978.

The Israel Coins and Medals Corporation has issued a series of medals commemorating the Israel Defense Forces Chiefs of Staff. The medal commemorating Mordechai Makleff is the eleventh medal in this series.



Itzhak Ben-Zvi

Yitzhak Ben-Zvi was born November 24, 1884, in Poltava, Ukraine. He was a historian, Labor Zionist leader, and the second Israeli president (1952 - 1963). Ben-Zvi was the eldest son of Zvi Shamshi Shimshelvitsh. He was active in the Jewish self-defense units organized in Ukraine to defend Jews during the pogroms of 1905, and joined the Poalei Zion (Workers of Zion) Zionist political party. He emigrated to Palestine in 1907, and settled in Jaffa, where he helped organize the HaShomer self-defense unit in the country. In 1909, he organized the Gymnasia High School in Jerusalem together with Rachel Yannait.

From 1912 to 1914, Ben-Zvi studied Law in Constantinople, together with future prime minister David Ben Gurion. They returned to Palestine in August 1914, but were expelled by the Ottoman authorities in 1915. The two of them moved to New York City, where they engaged in Zionist activities and founded the HeHalutz (Pioneer) movement there. Together, they also wrote the Yiddish book *The Land of Israel Past and Present* to promote the Zionist cause among American Jewry.

Upon returning to Palestine in 1918, Ben-Zvi married Rachel Yannait. They had two sons: Amram and Eli. Eli later died in Israel's War of Independence, defending his kibbutz, Beit Keshet. In 1919, Ben-Zvi helped found the Achdut HaAvodah (Labor Union) party, and became increasingly active in the Haganah. He was later elected to the Jerusalem City Council and to the National Council, the shadow government of the Jewish settlers in Palestine.

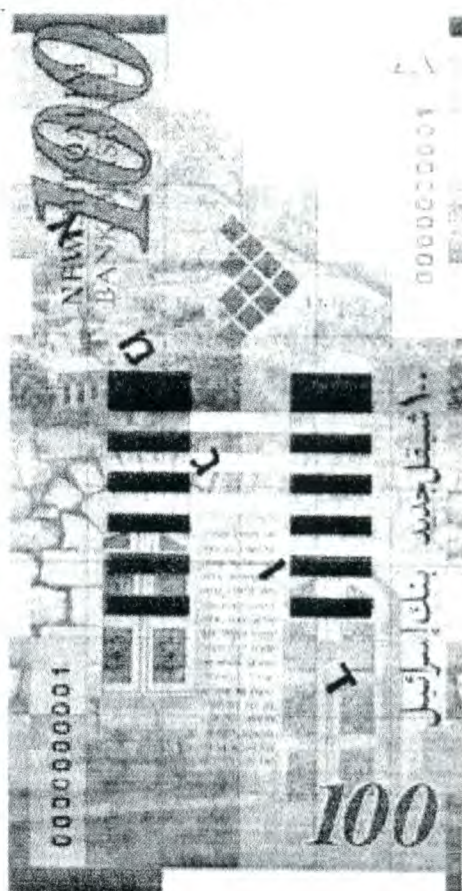
When Israel gained its independence, Ben-Zvi was among the signers of its Declaration of Independence on Friday, May 15, 1948. He served in the First and Second Knesset for the Mapai party. He was elected President of Israel on 8 December 1952 and served as president until his death in 1963. During his entire presidency, he maintained his home in a modest wooden shack in Jerusalem.

Ben-Zvi was a renowned researcher in Jewish history and ethnology, and in the history of the Land of Israel. The Ben-Zvi Institute, which studies the history of Israel and Jewish groups from North Africa and the Middle East is named after him.

The One Hundred Shequel note in second series of the New Shequel currency carries his portrait and the interior of the wooden structure which served as the President's residence. The text is from the speech given by Ben-Zvi at the first assembly of the Yemite community held at his residence in 1953.

The back of the note has a picture of the Synagogue in the Galilee village of Pekfin and text from Ben-Zvi's speech at the inauguration for his second term. There is a micro-text to the right of the main text with titles of the nine books written by himself.

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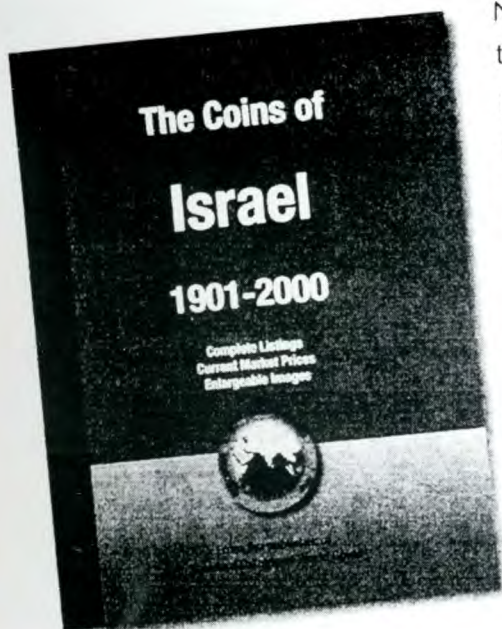
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